UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

The Plight of Modernism

By A. EUSTACE HAYDON

America—East to West

By SYDNEY STRONG

The Perfect Rebel

By VINCENT BURNS

VOLUME CIII NUMBER 19

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIII. MONDAY, JULY 15, 1929 NUMBER 19

IN MEMORIAM
FREDERICK LUCIAN HOSMER
1840-1929

His kindly spirit still lives on
Enshrined in simple song and hymn,
Wherein he struck, with master hands,
The chords that in our souls are dim.

He sang of his own thought of God,—
God who dwells not in realms apart,
But in the deepest silences
Of every striving human heart.

In stirring strains he bids us march
Forward together in one line,
Not at the beat of warlike drums,
But at the inner call divine.

No minor chants of fear or dread
Are found within his written scroll;
Triumphant faith and love compose
The diapason of his soul.

Though he has gone where ears may hear
The music of celestial spheres,
The lovely songs of his pure heart
Remain to bless us through the years.

MARGUERITE EMILIO.

When excitement over the so-called Prohibition killings was at its height, when the "wet" newspapers of the country were shouting to high heaven in denunciation of law enforcement officials whom they described as thugs and murderers, when the "wet" propaganda was in full swing like hungry wolf packs on the trail, this is what the President of the nation said to its citizens:

> I deeply deplore the killing of any person. The Treasury Department is making every effort to prevent the misuse of arms. Any case of misuse will be determined by the ordered procedure of the Department and the Courts. I hope that the communities along the border will do their very best to help the Treasury in the systematic war that is being carried on by international criminals against the laws of the United States. It is these activities that are at the root of all our difficulties.

These words put President Hoover unmistakably on record in the Prohibition situation. He has no intention of lending aid and comfort to those who are doing their utmost to demoralize the nation and prevent due enforcement of the law. On the contrary, he calls bootleggers by their right name as "international criminals," and by implication denounces as criminals all citizens of the country who have dealings with them. It is war along the border, as we have said before in these columns, and war is as terrible there as it is anywhere else. But no one is responsible for the violence and bloodshed of this conflict but those who are attempting to render the functioning of government impossible. This the President makes unmistakably clear. We venture to prophesy that eight years of Herbert Hoover in the White House will make such a change in public sentiment, and so alter the whole complexion of law enforcement under the Eighteenth Amendment, that by the end of his administration we will look back to these days as to a kind of nightmare. We shall find it difficult to conceive that honorable men and women could have posed as apologists for the rum-runners, bootleggers and other vicious outlaws who are now playing fast and loose with the republic. As for our newspapers, they will be regarded as we now regard the old New York *Herald,* and other northern pro-slavery journals in the days before the Civil War. They are writing as discreditable a chapter of journalistic history now as they wrote then. How fortunate a circumstance that there is now in the White House a man who cannot be stampeded by the clamor of such a press!

When Gen. Dawes was appointed to the London mission, we were not pleased. This was perhaps because we felt that so admirable an official as Ambassador Houghton should be kept at his post. But it was also because we were suspicious of the late Vice-President. But we might well have waited for what the Duke of Albany in "King Lear" called "The event! Well . . . the event!" Now that this event has come, we discover that President Hoover knew what he was

doing. At least, the event has justified itself even in our unfriendly eyes. Thus, Gen. Dawes made "a hit" with us when he decided to wear simple evening clothes at official functions, instead of knee breeches and silk stockings. This marks a return to the old American simplicity which we like. Then, we were delighted when the new Ambassador announced that no liquor would be served at the Embassy during the period of his residence. American standards again—standards which some Americans do not like, but standards which will be firmly established, we may be sure, in this administration. Lastly, and most important, we were greatly impressed by all that Gen. Dawes said and did in the cause of peace so promptly after his arrival in England. Of coures this action on his part was in direct response to the bidding of his chief, but the spirit and the efficiency of the performance were his. Nothing could have been better than his immediate waiting upon the new Premier, Mr. MacDonald, unless it was the whole tone and temper of his initial speech in London. Ambassador Dawes has begun well. Relations between Britain and the United States are now as good, thank heaven, as they were bad a few months ago. May they continue steadily to improve, until these two great English-speaking countries are cemented together as firmly as two stones in a wall.

It is becoming tolerably evident that the courts of this country do not propose to allow a pacifist to become a citizen. Thus, hard upon the decision of the Supreme Court in the Schwimmer case, comes a decision of a federal court in Connecticut denying citizenship to Prof. Douglas C. MacIntosh, Dwight Professor of Theology in the Yale Divinity School. Prof-MacIntosh is a Canadian, and served over seas in the first Canadian regiment in the World War. In this experience he learned some things about war, and has some question as to what he might do in a possible "next war." In a 300-word statement to the court, he declared that he would be willing enough to take up arms in defense of the United States, but reserved the right to serve only in "a justified war." This seems moderate enough—and to us a little ridiculous, for when is a war not "a justified war" in the eyes of the nation which fights it? We could wish that Prof. MacIntosh, since he had to make a point before the court, had not split hairs, but made a thoroughgoing declaration of pacifism, after the excellent example of Mme. Schwimmer. But the federal judge was much disturbed, declared that citizens like Prof. MacIntosh were "good citizens in peace times and poor ones in war time," and denied his application to be naturalized. Such a decision, coming so soon after the decision denying citizenship to Rosika Schwimmer, prompts us to suggest that, in logical consistency, a nation which is unwilling to receive pacifists into citizenship should likewise be unwilling to retain pacifists in citizenship. Why should not the courts provide that *all* citizens, those native-born and those naturalized in days when we were not so finicky about these things, be required to take such oath as is now exacted of aliens, and, if they balk, be relieved of their citizenship forthwith? Let such "poor citizens in war time," in other words, be treated as felons are treated. It would serve them right. Of course, a great many otherwise "good citizens" would be affected. The Quaker, for example, among the first! But what of it? A citizen who will not fight for his nation, even though this nation has "renounced war as an instrument of national policy," is worse than a felon, for felons usually make splendid soldiers. Properly speaking, he is a traitor, and should be shot. So, away with him! Let's make this land what it ought to be—a land of militarists!

Porto Rico seems to be a place of light and leading. Is American influence at work there, or is there something in the history and native constitution of the people that makes for progress? In either case, things are moving. Thus, the women of Porto Rico have just been granted the franchise, and thus practically alone among Latin-American women enjoy the right to vote. Mexico, we believe, has technically opened the ballot-box to the so-called weaker sex, but the privilege, if it really exists, is a paper one. No woman in Mexico goes to the polls. In Porto Rico, however, there is a real law, recently passed by the legislature without opposition from any party, bestowing the suffrage upon all women who can read and write. Thus, to quote the Porto Rico *Progress,* "has a tropical island with four centuries of Spanish traditions and customs as its social and political background, placed women on a footing of political equality with men." Still more remarkable, in many ways, is the abolition of capital punishment in Porto Rico. One would hardly expect a Spanish country to take its place among those enlightened states and nations which have gotten rid of this ancient but still curiously attractive relic of barbarism. Yet this same legislature which enfranchised women, abolished the practise of killing at the hands of government in punishment for crime. In thus outlawing official murder, Porto Rico is in advance of no less than forty of the states of the American union, for only eight of our states have yet proved themselves intelligent and humane enough to banish the utter horror of capital punishment. The action of Porto Rico in this regard will bring cheer and courage to every true reformer in this country, and serve as an effective weapon of example and argument in the fight ahead. The time is coming when capital punishment will be remembered, along with infanticide, slav-

ery, torture, and the subjection of women, as one of the practises of primitive savagery. How strange that it has survived so long!

The question of church and state seems to be making a lot of trouble these days. Yet this question was settled generations ago by the Constitution of the United States when that great document gave example to all the world of a nation which made church and state separate and distinct from one another, and the people free, as equal citizens of the republic, to worship their different gods and practise their different religious rites in the way that they themselves might choose. This divorce of politics and religion has not always been complete in this country and has produced its own particular difficulties. But these difficulties seem as nothing when compared with the difficulties which appear in other countries. In Italy, the Pope and Mussolini come to an agreement, only to abuse one another with mutual slurs and recriminations. In Russia, the Bolsheviki do their utmost to destroy a religion which they are pledged by their constitution to leave alone. In Mexico, happily, the long and bitter duel between the state and the church has been ended by a truce which does equal credit, it seems to us, to both parties. May this truce develop into a perpetual accord which shall bring relief to all the people! But it seems strange that such history as this should have to be written in our time. If we seek the cause, we find it in attitudes of authority and dogmas of infallibility which are all too characteristic of both parties to the disputes. Politicians and priests both know too much, and both are too insistent that the people—helpless and hapless wights!—shall be driven, like so many sheep, in their way and none other. A little humility would do a good deal. A stalwart confidence in democracy would do still more. But democracy in religion and in politics alike is the rarest thing in the world, and troubles therefore must multiply for a long time to come. We think of Abraham Lincoln's sublime question—"Why should there not be a patient confidence in the ultimate justice of the people?"

The automobile has remade our civilization. Now that it has remade it, is it going to destroy it? In three separate ways, this amazing mechanical phenomenon is threatening our social existence. First, it is killing men, women and children. In spite of every endeavor to insure safety by making driving sane, the death toll mounts steadily up, and we are reaching mortality totals today which would be terrifying if we were not already used to them. Suppose, however, that a strange and unfamiliar disease should break out in this country, and proceed to harvest its tens of thousands of victims in every city, town and village. Imagine the excitement—the newspaper outcries—the feverish activities of health boards and medical societies—the scientific research and study—the discipline of public conduct in all relations of social life! Yet such a pestilence would be no worse than what we are actually enduring today from the automobile. Secondly, the automobile is choking our highways, tying up traffic, and thus little by little defeating its own great promise of swift and easy transportation. In a city like New York today, travel by automobile through the business and even many of the residential centers of the city is slower than it used to be in the days of the horse and carriage. The New York streets are slowly but surely "freezing." And the same is true of all other great centers of population! A few more years, and we shall not be able to move at all! Lastly, there is the paralyzing emergence of the automobile as an instrument of crime and immorality. No one explanation goes so straight to the heart of the banditry and kindred exploits which disgrace our contemporary life, as the ability of the offender to make a quick and sure "get-a-way" in his car, and nothing has so disorganized the morals of our younger generation as the opportunity offered by the automobile to get out of the home and into the streets. Balaam, in the Old Testament story, came to curse and remained to bless. The automobile came into our civilization to bless, and has stayed to curse.

The Plight of Modernism

The Modernist episode in Christianity seems to be passing. Like so many other mediating positions since the eighteenth century it is losing significance as the issues become clearer. A compromise between the eternal truth of historic Christendom and the relative, changing truth of a growing world, Modernism is Janus-faced. It was an attractive movement in the earlier days when the Modernists appeared as the creators of a fresh and vital Christianity, carrying the values of an outgrown past into new embodiment as a living religion. But a vital religion is not two faced. It faces forward and the past lives only by losing itself in the present. The Modernist faces both backward and forward. He straddles a fissure between two radically different worlds of thought and the opening continues to widen. He must soon decide which way he is going. Either side of his precarious position offers a secure footing but there is no standing ground be-

tween them. Orthodox fundamentalism is a consistent system for those who refuse to face modern knowledge and who can and will stay wholly within its logical barricades. Scientific naturalism carried through consistently on the social and human level yields a vital religious world view and program. One must choose. There is here and "either—or." It is not possible to say both "yes" and "no." A compromise between these two positions ends in the dilemma of Modernism.

The fault of futility should not be laid at the door of the Modernists. They did what the leaders of all the world religions are attempting today. They tried to face the issues of the present and at the same time to save the traditional values. The difficulty was in the materials. The old religion was grounded in truth of revelation from a divine and supernatural world. Church and program of salvation had authority from that source. There was a dualism of natural and supernatural, human and divine, spirit and matter. The doctrines, terminology, technique and attitudes of orthodox Christianity were all involved in that view of reality. Educated men live in an entirely different universe today. The natural, social and religious sciences have undermined every phase and form of the inherited idealogy. This is simply a record of the transition from a naive and primitive way of thinking to a realistic way dictated by scientific knowledge. It is admittedly not a final way. But it is radically different and it has definitively discredited the theologies and religious philosophies of the past. Between the old and the new there is a complete break of continuity. The new does not fulfil the old, it starts from different premises. The plight of Modernism follows from the effort to put new wine into old bottles, to make the new seem to be the old in altered dress, to save the old by evaporating its meaning. The motive is commendable and in former ages was the method of progress. Modernists only repeat the work of the reformers of the past. But in all the eras of the development of religions since the primitive dawn there was never such a cleavage between the new world and the old. Categories that have been valid for millennia become useless. Modernism played its useful part while the last two generations in Europe and America were becoming accustomed to the change in intellectual climate. It has no attraction for the citizens of the new universe.

The difficulties of Modernism all flow from its position of mediation and compromise. Since the old truth must be kept and yet cannot be retained in the ancient sense the terminology of the Modernist becomes equivocal. His use of terms is vague and obscure. Words do juggler's tricks. Authority, revelation, salvation, sin, immortality, God — all good and meaningful terms in the orthodox faith would require pages of footnotes to save them from obscurantism in modernist usage. And if the footnotes were furnished the faithful would be shocked. In so far as the Modernists are in reality fundamentalists, as many of them are, they use the old terms with elements of the traditional authority still in them. Where the old meaning has completely vanished there is a lack of frankness. Moreover there is a loss of clarity in thinking and speaking. A religion that is challenging for the leadership of youth in this age will make no headway by a muddled compromise. It is as easy to formulate a religious idealism in clear and meaningful terms today as in any century, but the Modernist is handicapped by his baggage of obsolete words.

Use of the traditional terminology is often defended as the only way of communicating a new content to people accustomed to the old religion. There are several fallacies here. In the first place most modern young people would have to have the old terms explained to them. It is a theological illusion to think that laymen generally have any emotional attachment to the old words. More important still, if a message is vital and deals with the values dear to people facing the issues of life it needs no trimmings of Mediaeval phrases to make it significant. Nor is there need of apologetic appeal to an authority which no longer exists. Still further, the intellectuals who might be effective in the leadership of modern religion are repelled by what seems like evasion. Finally, if the method is aimed at the really indoctrinated fundamentalists it is hopeless, for they can detect the taint of Modernism by the lack of even a qualifying word.

There is a touch of condescension in the Modernist. He is anxious not to do injury to the spiritual life of tender-minded folk by speaking the truth plainly. They must be led gradually to the larger vision. Hence the mediating position is functionally justified. Where this is not a defense mechanism to excuse timidity it is an insult to the intelligence and moral courage of the people.

Modernism will yield to a religion in thought and program integral to the new age. There is no need to rationalize ancient dogmas. They may be appreciated historically and being understood, left as part of the lost past. The distortion of the beautiful symmetry of the old theology by Modernist reworking is an artistic error. It is difficult to see how Modernism can recruit the necessary intellectual leadership among the younger men when at the threshold they are faced with the necessity of compromise. There is great anxiety about the churches but what is really needed is a religious orientation of the social order. This will demand more than Modernism.

A. Eustace Haydon.

America—East to West

New Haven, New York, Philadelphia, Toledo, Chicago, Minneapolis, Yellowstone Park — these are the names that have furnished thoughts for a rambler from East to West. There is no "twain" between this East and West. One ticket, one language, one law—right across this great land, whose opportunities are unequaled in all the earth.

New Haven.—Founded by clergymen whose loyalty to conscience landed them in prison. Great record—running a close second to Harvard through a couple of centuries—also clergy origin. New Haven—home of the Edwardses, Dwights, where "good sportsmanship" has been the boast. Center of Congregationalism for two centuries—whose boast has been the rights of conscience. And as my train carried me on from East to West, I was thinking of Professor MacIntosh—ten years teacher of Biblical Theology in Yale Seminary—who had been denied citizenship on the ground that he would refuse to take up arms, in case the country engaged in a war that his conscience and reason condemned. Professor MacIntosh, a Canadian, a scholar, a Christian gentleman, a man who thinks in time of political crisis, a man who had borne arms in the last war—such a man is denied by a Judge Burrows of New Haven entrance to American citizenship! Why debase our citizenship, by admitting only those who will kill? The time will come, if we believe in the recent Peace Pact in fact as well as in words, that only those who refuse to kill will be considered worthy to have the responsibility of the ballot! Why not? Why leave the management of our sacred interests in the hands of those who are ready to use violence on provocation? O, America, art thou on the path of destruction taken by the ill-fated Prussia? Conscription, violation of conscience, militarism—never, not so long as American ideals survive! New Haven—has Tunney conquered?

New York.—Having spent two years in this great city—here are a few remarks. The nickel fare is the great city's best material asset. It ought to be maintanied at all hazards, since it is the people's best friend. I saw, one day, at Coney Island nearly a million of people, who down there are permitted to come up to ocean's breezes and the silver strand of sand, through the nickel fare. God bless Mayor Walker, or anyone who may become mayor. When I was younger, the great fear in America was over the problem of congestion in cities. It was the most common theme in pulpit and press. And, New York City was Exhibit No. 1. I find that the congestion problem—like most human problems that scare for their day—has been nearly solved, or is in process. In the first place, I have found New York to be the best ventilated city of my knowledge. The reason is found in its two wide rivers, and in its skyscrapers. These rivers are about a mile apart. The skyscrapers furnish a vast gridiron of deep canyons, which cause a circulation of air. If you don't believe this—think it over. Further, the elevated railroads, the subways, the trolley-cars, the fast-rushing autos provide a splendid outdoor gymnasium, in which unconsciously the citizens daily obtain fine exercise on their way to and from their work. New York is a wonderful city, in its architecture. I have stopped a hundred times for views—wonderfully beautiful—the like of which when advertised in Europe drew tourists across the ocean to see.

Philadelphia.—Seat of empire for the Pennsylvania Railroad, place where the "bell" rang out the ideals of liberty, site of Independence Hall in which Jefferson wrote words about *all* men being created free and equal, which words made possible Lincoln's Gettysburg Address. It is good reading—this Declaration—on every Fourth of July! I was telling my traveling companion—a young grand-daughter on the way from Switzerland to the Yellowstone—some things about Philadelphia as we passed through "Brotherly love" city! I told her that when Penn came, leading the Quakers, he made an arrangement with the Indians to pay for all they took, and to live as friends (hence called Friends). I told her that the Friends and Indians started on the principle of friendship, without force. So, they all lived for over a hundred years. She said, "And were none killed in all that time?" I was glad to tell her, "No." She seemed to be impressed.

Toledo.—Let me tell the story of the 8-year old Toledo boy, who had a berth right opposite mine. He was travelling entirely alone. He took his meals and bed and the weather like an old stager. He was "in charge of the porter," whose care was quite gratuitous. It seems that the mother put him on the train in the Pennsylvania Station in New York, and the father was "to meet him in Toledo." Who says that this is an unsafe world? And, an idea started in my mind about Pullman porters, who, I understand have had a "raise" of $5 a month in their wages! They have been getting $75 a month. Their tips average $55 a month. I wonder if the company couldn't put on another $5 a month for such service, which is a responsible bit of work. And, seriously, when will this great company give these fine servants of the public a "man's wage" which will enable them to move as men among men? I refer the company to that Independence Hall declaration about equality and freedom.

Chicago.—Wonderful Chicago, about which everything is believable! Charles Goss, close friend of Dwight L. Moody, once told me that Chicago had "more suction power than any city in the world." He meant, to draw men thither. We had only an hour in Chicago—time enough to walk from the C. B. & Q. over to the Loop, where LaSalle St. crosses Adams. There were again the city canyons. We could see the big "Y" building, and the rows of banks capped by the Stock Exchange. Chicago may be best remembered as the birthplace of world-ideas, which have flowered into world institutions. There is the University. When President Harper came, this was just a "Baptist" school. Young Harper and Mr. Rockefeller came together. Harper had the ideas, Rockefeller the money with an appreciation of ideas. They started a world-University! The world laughed. Universities could not be built in a day! It took years, centuries! Behold Oxford, Cambridge, Yale! We know the result. That world-University has been built in Chicago! This is what makes Chicago great—men like Harper and Jenkins Lloyd Jones, men with world-vision and women like Jane Addams. I thought of Abraham Lincoln Center, on the South Side, and Hull

House only a few blocks from the Burlington Station —their founders noted for world-vision. . . And there were Phil Armour and Cyrus McCormick—both with world ideas, one about meat the other about bread. One canned meat, so that it could be carried to the heart of Africa to sustain life; the other made harvesters, which turned golden wheatfields into gold —the music of the harvesters now heard around the world. And Armour, with Swift and others, built up the great meat industry, on a world-idea. And, Chicago is the seat of Marshall Field's big store, whose ideas crossed the ocean and flowered in one of his "boys' " stores in London, namely Selfridge's. And, the great world-encompassing mail-order houses, first in the world—Montgomery Ward's and Sears and Roebuck's —all these built on world ideas. World-vision is the best key for the interpretation of Chicago.

Through St. Paul (named from the tent-maker of Corinth, who was also a man of world-vision) and Minneapolis (City of Waters) these twin cities having together seven or eight hundred thousand inhabitants, and Little Falls (famous as the boyhood home of Lindbergh, product of "Main Street") and Bismarck (named from the Iron Chancellor) and Miles City—across these wonderful prairies, on whose horizon snow peaks begin to peep as we go from East to West, to Livingstone, Gardner, Mammoth Hot Springs, at last to Old Faithful Lodge, where now I sit and think, and meditate and talk with the readers of UNITY. The Park has just opened—the 20th of June. This is the best time to come. Everything is fresh—even the towels and the waiters. The crowds have not arrived. Two hundred and eighty thousand people came last year through the Gate, over which is carved *"For benefit and enjoyment of the people."* More will come this year, and the future—no one dare prophesy. This is sure to become one of the Coney Islands of the Republic, a place for the people. The "shows" however here are all natural. A free "merry-go-round" here would not even draw the children. Too many real "shows" such as geysers, mud-pies thirty feet across, canyons that outrival Broadway in coloring (the Yellowstone Canyon's pardon is besought!) mammoth hot springs, places where one can fish in one stream and by throwing the rod, without moving, can cook the catch in another pool, bear and deer, chipmunks—all sorts of animals—a wonderful fenceless "Zoo" to be seen from a passing auto.

I am with my daughter and her husband—with three children—who are Californians the year round, who take to the road every year for six weeks, who are expert campers, and who say that Yellowstone Park is an ideal place for campers. The government has things in hand, and does it well from the public's point of view. They have been here three seasons. The art of auto-camping is a new one for me to learn. I have been marveling at the way they have turned their automobile into a miracle box, out of which come a tent, cots, clothing, food, etc.—all the necessities for a growing and vigorous family of five. They have made 350 miles a day. They bring along a "dressing room" enough, so as to put on their "best clothes" in order to spend a "Sunday in the home of Uncle Russel, in Salt Lake City."

I wish every reader of UNITY could make the trip from East to West, at least as far as the Yellowstone. I wish that every newcomer to our country could be given a free pass to the Pacific and back, to see his land before becoming a citizen. That would have some sense in it, as compared with a pledge to defend his country with "arms." I wish that everybody in Congress could hear what I have heard, namely, that shooting is prohibited in the Park, and as a matter of fact the animals (and there are tens of thousands), even the grizzly bear, deer, etc., have become harmless to human kind. Any firearms, of tourists entering the Park, are sealed. When will our militarist friends learn that even among "wild animals" a man is more secure, when he throws his firearms away. O Lord, how long will it take for the idea of the power of love to penetrate these thick skulls of ours? I wish that all the readers could have sat with me on the veranda of Old Faithful Lodge, last night, at 9:00 o'clock, and seen the illuminated geyser-fountain play, some fifty feet in the air,—an act, it is estimated, that has been repeated for some 40,000 years. This geyser is called "Faithful" of course, because he is to be depended upon to act about every 60 minutes. Lots of food for meditation. Many topics for children's talks. And, man—he is making a playground right over this lake of hot water! I wish that some of our Negro-American poets—I know of no others equal for the task—would spend a summer up here, and give voice to these natural and divine powers that have been exercising in the depths, these ages past, and interpret them to the mind of modern man, especially giving expression to the spiritual reflections that would be born.

SYDNEY STRONG.

There is no such thing as "other worldliness" when we are convinced that heaven is not beyond us but within us.

I cannot understand why anyone should fear death. Life here is more cruel than death—life divides and estranges, while death, which at heart is life eternal, reunites and reconciles.

Christianity, rightly understood, is the Science of Love.

Human happiness is composed of countless small joys, just as time is made up of minutes and seconds. If those who seek happiness would only stop one little minute and think, they would see that the delights they really experience are as countless as the grasses at their feet or the dew drops sparkling upon the morning flowers.

We should give no quarter to spiritual slavery.

Truly, I have looked into the very heart of darkness, and refused to yield to its paralyzing influence, but in spirit I am one of those who walk the morning. What if all dark, discouraging moods of the human mind come across my way as thick as the dry leaves of autumn? Other feet have travelled that road before me, and I know the desert leads to God as surely as the green, refreshing fields and fruitful orchards.

Helen Keller in "My Religion."

The Perfect Rebel

It is hard for us to look back and see Jesus aright, for the glass of history is stained with traditional and customary thought about him. In the natural course of the church's evolution three definite historical events have served as veils to obscure the real figure of Jesus. *First,* the adoption of the church by the state and the church's subordination to the ways and wiles of the state. Originally the followers of Jesus were a band of slaves, workers and middle classers who vigorously opposed the wars, the corruptions and the cruelties of the state. They were participators in a conspiracy to overthrow the worldly state and to transform it into the "state of God." But, beginning with Constantine in the early part of the fourth century, the state gradually took over the church to make it a respectable institution. The agitation for a transformed community gradually subsided. So did the persecutions. Christianity became a safe and sane religion. *Second,* the formulation of the creeds and the gradual pushing away of Jesus into the clouds until he became a metaphysical being identical with God on some far-off celestial throne. A nicely concatenated system of metaphysical notions about God and Christ was gradually built up. It became necessary for the initiate to learn this catechism as a child might learn the multiplication table. A Christian was no longer a worker for the new society but a believer in the new theology. *Third,* the tendency of the new institution to copy the state by building up branches of authority, such as bishops and popes and priests, and also to build up material power in the form of lands, buildings, moneys. To build up this material power it was necessary to turn to the wealthy. So all the churches entered into a race for rich men. And that which was in the beginning the religion of the working class and the proletariat of the Roman Empire now became the religion of the aristocracy.

These three historical processes have not stopped. They have come down to us straight through the middle ages to our own day. Because the church must keep on good terms with the state we gloss over the real Jesus and preach a spread-eagle patriot. Because an abstract Christ is less disturbing we make him a word in a creed or a figure on a crucifix or a far-off king upon a throne. Because wealth and power rule the church the original Christian purpose to exalt the humble and humble the exalted is quite forgotten. Conscious of these processes of history and knowing their meaning for us, we can brush past them and come, at least partially, to a clearer view of the actual Jesus.

When we do this what do we see? We see a young man in bold and open rebellion against society as he knew it. We like to think of Jesus as a gentle, quiet, decorous man, who moved about on tip-toe in a kind of misty, hallowed light, never raising his voice above a soft, conversational tone. But who can read two pages of the new testament without realizing that here was a man who was in some kind of a great fight in which high causes were at stake? Is that man, who boldly breaks the Sabbath law to pick grain on the Sabbath for his friends, the colorless saint of traditional Christianity? Obviously not; he is a daring insurgent against silly social customs, laughingly in revolt against pharisaism. Is the Christ of the sixth chapter of Luke a mealy-mouthed plagiarist of the contemporary religion? Upon the contrary here is a prophet who is cutting social shams to the heart with measured words that cut like tempered steel. Is the Jesus of John 2:15 a mild, submissive supporter of the status quo? Rather we see a youth with soul passionately aflame against the injustices which others so easily pass by. If you read understandingly the 23rd chapter of Matthew you will not fail to appreciate that here is one of the most flagrant and outright denunciations in literature, the final outpouring of the heart of a great humanist who at last cannot longer contain his horror at the blindness, cruelty and contemptible selfishness of the rulers of church and state. If ever there was a rebel, a fiery, dauntless rebel, in revolt against wrong, then here we see one.

It has often been said that Jesus never took sides. What then did he mean when he said he had come not to bring peace but a sword, a sword of division which he explained would even separate whole families? What then did he mean when he said one would be taken and another left, and that there would clearly be two groups, marked out as sheep and goats? Plainly, he perceives a slumbering warfare all through society. He sees the Roman world a house divided against itself. He sees two classes sharply marked off over against each other, the owners and the workers, the masters and the slaves. He lets it be known upon which side he chooses to place himself. He definitely declares himself a member of the workers, and suggests to his disciples that they are not to count themselves otherwise than as slaves. (See Luke 22:25-27.) He blesses the poor and says "Woe unto the rich!" and his significant invitation is: "Come unto me all ye that labor. . . ." When he picks the inner circle of his band of insurgent youths he chooses laboring men from the fields and the fishnets and the shops. He himself was a worker, a carpenter with hands grimed and gnarled with marks of toil. He is never ashamed of his lowly ancestry among the sons of labor: "My father worked hitherto, and I work now!" He took sides definitely, and always with the weak, the oppressed, the toil-stained. He fought on the side of happiness, joy, health, peace for all. He declared an uncompromising war on tyranny, snobbery, slavery, competition, cruelty, misery and despair. Not with the cutlery of the red dragon of Rome was his fight waged. But with the dynamite of propaganda: *words;* for he saw that words were as alive as seeds, which dropped into the fertile areas of men's minds must at last germinate and grow until they change the face of the earth.

What a revolutionary pamphlet is the new testament! Indeed the greater part of the Bible! It commences with the stirring story of a successful general strike in the brick-yards of Egypt, led and organized by Moses, who laid the foundation for a co-operative worker's commonwealth in Canaan. And it ends with a pamphlet called Revelation which really ought to be called Revolution, for it was written by a criminal behind bars in the Roman prison on the isle of Patmos, and it is a veiled but magnificent attack upon the autocracies and social injustices of the Roman state, with a fiery prophecy concerning the downfall of this pagan society at the hands of the growing forces of the Christian proletariat. The Bible is a beautiful beam of light in the midst of history's dark, but constant, record of Mammonism's victory over

the hope in the heart of Man. Here alone on page after page speaks the suffering soul of God and his people through the mouths of prophets innumerable, declaring against the crimes of the powerful, agitating for the increase of idealism, planning for the social life of fraternity and equality, the communal ownership of land and resources, the abolition of interest, the elimination of poverty and disease, and the exaltation of the orphan, the widow and the fatherless. And as often as we read of the prophetic speaking of these men of God we also read of their imprisonment, their inflictions of torture and exile and death. But their heroic voices are not silenced. Right down through the midst of crushing defeat after defeat, through all the dire tragedies which descended upon the hapless heads of the Hebrews, we hear them vividly and courageously picturing the coming of a new day, a new kingdom of liberty and hope, when each man could sit with his family under his own vine and fig tree and when there would be none to make them afraid.

If there is any portion of Jesus' inheritance of which we may be perfectly sure it is this flaming fire and rushing wind of the spirit of the old Hebrew prophets, from Elijah to Ezekiel. True, in Jesus' day the light of prophethood had very largely disappeared. The church had grown wealthy; its spokesmen were safe and sane. But, on the other hand, in Jesus' own immediate family the spirit of prophethood had been preserved. In Zacharias and Elizabeth his wife, in Joseph the carpenter, his father, and in Mary, his mother, there burned still bright the old vision of the coming kingdom. Besides, in a family where the heaviness and bitterness of the struggle for bread was felt every day, there was the rebel's perfect preparation. A large number of children, heavy taxes levied by ruthless Roman tyrants through traitorous Jewish hirelings and squandered in wanton luxury by the rich overlords, the hazardous task of eking out a living on a laborer's pitifully small earnings—these crushing facts doubtless proved too much for Joseph, for he died when Jesus was young, and we do not hear of him again. Then began the long years of struggle for the widow, Mary, and her children, the struggle against despair and starvation. It was no home of ease and culture and luxury where Jesus was brought up. It was a home where the shadows of sorrow and suffering and struggle lay deep and dark. He himself probably made many a yoke or a table, only to see some powerful Roman or ruler walk off with it without paying. Jesus must have watched the criminals dying on their crosses at many an unremembered calvary near his home. He saw the slaves whipped along the highways to the galleys where was a hell far worse than death. He saw the hands of the organized rich often descend upon a neighbor to wrest away some humble home and watched the alliance of commercial pirates and unscrupulous rulers drive the poor closer to the wall. He could not fail to see the pitiful hordes of cripples and lepers, blasted human beings lower than dogs, and the demented idiots, born out of sin and squalor and the illegitimate unions that were so common. Palestine was at Jesus' birth no land of peace and goodwill. Rather was it a seething cauldron of vice and misery and cruelty, partly surrounded by the pride, the luxury and licentiousness of the ruling class. And in the midst of these revolting scenes grew up Jesus, fed on the strong meat of Moses' law, the fiery protests of Elijah, the audacious agitations of Amos, the noble vision of Hosea, the dauntless spirit of Isaiah, and the plain speaking of Micah. He came to know why the ephah was small and the shekel great (small measures and high prices). He soon saw who the real criminals were and who the innocent. Mary had taught him well her exultant prophetic song:

> He hath dragged down the rulers from their thrones,
> And hath exalted the lowly poor.
> He hath filled the hungry with good things,
> And hath sent the rich empty away!

The cousin of Jesus, none other than John the Baptist, began the rebellion with a violent and piercing protest against the prevailing blindness and exploitation that shocked the good people of Palestine from one end of the province to the other, from Dan to Beersheba. John, dressed like a beggar, stood on prominent street corners, shouting into the faces of the rich and respectable as they passed: "Repent ye of your sins before it is too late, for the kingdom of the common people is near at hand!" Rebuking the sophisticated life of the aristocracy by the simplicity of his own living, John was soon followed by a growing band of enthusiastic youths, and among them was Jesus of Galilee. It was in this comrade group around John that Jesus first got the vision of what he was to do. When John encouraged him at the washing in the Jordan a sudden inrush of divine energy and insight gave impulse to his growing resolve. Jesus never had any notion of filling the position of the impossible Messiah King on the throne at Jerusalem, the hopeless dream of a few Israelitish fanatics. Rather he knew himself as dedicated alone to that eternal human struggle for justice and right and truth which was now coming to a climax, a dedication which he humbly and simply kept before his eyes by frequently referring to himself as the Son of Man. When John was jailed by Herod Jesus made up his mind to continue the moral revolution which John had so sensationally inaugurated.

Nothing is more illustrative of the insurgent spirit of Jesus than his first appearance as a prophet. The picture is beautifully preserved for us in Luke 4:16-30. How shall we explain the furious rage of this youth's fellowtownsmen, a rage which so broke all bounds that he was dragged bodily from the synagogue to the brow of the hill to be thrown down headlong? The only possible answer is that the bold radicalism of this fiery young rebel cut so deeply across their prejudices, their patriotism and their traditional religious ideas that they saw him as a highly dangerous and contemptible young rebel who must be put out of the way by all means if their social system, their nation and their temple were to remain intact. To be sure, it is highly significant for the understanding of this whole episode and for the whole purpose and cause of Jesus' subsequent career that he should read from the prophet Isaiah a passage which he takes unto himself as the keynote of his work:

> The spirit of the Lord is upon me, because he hath anointed me to speak good news to the poor; he hath sent me to heal the brokenhearted, to declare deliverance to the slaves, to open the eyes of the ignorant, to set free the oppressed, and to proclaim the jubilee year of the Lord. (The time when all land was communally distributed!)

In all his public teaching it was a message of this sort which he was constantly driving home. See this

bold young carpenter, free from all fear, openly and effectively and courageously attacking the cruel and oppressive intrenched interests of the day, and it becomes easy to understand why the multitudes gathered, why the common people heard him gladly. And it is also perfectly easy to understand why the rich, respectable, unholy parasites among the Romans and the priests and the pharisees became so alarmed. A revolt of the Galilean workers and peasants and common people seemed imminent. The Haves began to hear the thunder of the Have-nots at their gates. The age-long oppressors saw their security going and the coming of the root-and-branch revolution. The rulers in church and state saw the ax of retribution about to be laid at the root of their rotten social tree. And so we learn that they came together and conspired to "get him" on one charge or another, it did not matter what!

Let us not for one moment, however, imagine that Jesus was advocating violent revolt. Upon the contrary, he saw that violence would achieve nothing. He would use a different, more lasting method of overthrowing the forces of evil. He would analyze so clearly the eternal struggle between right and wrong that all future generations would see it. He would sow the seeds of that analysis so deeply in the hearts of his hearers that the truth would not be lost, no matter what happened to him. He would train some friends in the same method so that when he died (he saw the blow coming) the message of moral revolution would not cease. He would live his own life in the climate of sympathetic, healing, uplifting love which he recognized as the secret of any right human society.

The superb parables which fell from his youthful lips are praised by the literati in arm chairs. They are only understood when we see them as sparks off the heart of a man at white heat with pity, compassion and flaming purpose. What a message! No comfort here for the predatory or those on any thrones in any age. But here infinite love for the down-trodden, the oppressed. Listen: "Woe to you who are rich, who are full, who laugh now!" Listen: "Blessed are you poor, you hungry, you that suffer persecution for the sake of justice!" And again: "Woe to you that shut men away from life, and do not go in yourselves, you that tithe mint, anise and cummin and neglect weightier matters: faith, mercy, truth; you vipers, you whited graves, how can you escape hell's damnation!" Now listen to a gentler voice, telling the story of a forgiven boy who comes back home, telling of a man beaten and robbed, and saved, not by complacent priest nor by silk-gowned Levite, but by a humble Samaritan. Not a parable, not a passage in these gospels which is not propaganda for the overthrow of empires and the building of the commonwealth of man. Nothing contradicts the wishy-washy notion of Jesus more than a certain scene in the temple when this rebel youth made a whip to thrash the commercial parasites out of the building, to overturn their counting tables, and to scatter their ill-gotten gains into the street.

Why did Jesus constantly warn his comrades that company with him might mean for them his own fate: the fate of the cross? Often the church likes to trim down the drastic meaning of the text so as to put into Jesus' mouth a mere pious exhortation to bear troubles patiently. Anyone with a grain of historical insight knows it meant more than that to Jesus. The cross was the gallows of his day. And it was the supreme punishment usually meted out to the worst criminals. When Jesus, therefore, said that those who followed him would also have to take up a cross, it was as if he used these words: "You must prepare yourself to go to the gallows if you throw your life in with my cause!" Crucifixion was the rebel worker's penalty for sedition, radicalism, and rebellion. And during the first three centuries when the true spirit of the leader was still alive in the breasts of the Comrades thousands of them did die on the cross for the cause of freedom, and not only on the cross but on the pyre and in the arena.

Is it not clear that this youth of little more than thirty years, fighter for the under-dog, insurgent against the sins of the established order, dreamer of the coming day of fraternity, is it not clear that he cannot be the painted doll of polite conformity so often held up by the orthodox? He who called the blue-bloods, the respectable of his day, stinking graves, brood of snakes, blind guides, murderers of the prophets, sons of Satan! He who called rulers vultures and kings so many jackals! He who pictured the typical rich man, Dives, sent by God to a pit of torment simply because he was rich in a society where Lazarus was poor! He who painted a lurid picture of a profiteer priding himself on stored-up wealth, suddenly snatched out of the picture by the vengeance of a popular uprising! He who contrasted the good faith and conduct of the foreigner with the narrow bigotry of the elect! He who lashed the oppressors of the weak with a tongue that was a two-edged sword! He who said point-blank to the rich rulers of state and church: "The publicans and harlots will go into the kingdom of heaven before you!"

Such ridicule of the rich and respected classes was not incidental. It was the core of Jesus' whole message. It indicates the trend of his whole thought. He saw and saw rightly that the curse of the whole world was wealth, that is, the resources of life concentrated in the hands of a few. This meant always and everywhere one thing: *poverty and misery for the many!* St. Ambrose, a bishop of the early church, was in true accord with the Master when he said: "A rich man is either a robber or the receiver of stolen goods." That was precisely what was in Jesus' mind when he said that it was harder for a rich man to get into the kingdom than for a camel to get through the eye of a needle. To be rich, to live in luxury while others were poor and in misery, was a crime and the biggest crime there was, in the eyes of Jesus. To be outrageously rich while others are starving is not a crime today in Christendom; rather it is an honor whose reward is place and praise and power! How have nineteen centuries adulterated the original purity of the Christian gospel!

A perfect prophecy of what was to happen in the church is afforded in the pathetic story of Judas. Judas is the prototype of hosts of Christians through the ages, who choose to give up the cause for thirty pieces of silver. Love of money *is* the root of all evil. And whenever a churchman kisses Jesus on the cheek for a price the Master is slain and the cause is throttled. The arrest of Jesus is a perfect picture of what has happened over and over again in human history when an idealist has dared to take up the cause of the common people. A simple youth who loved the lilies and tenderly carried little children in his arms, who was

moved by but one holy thought: *the freedom and abundant life of the people,* this workman with the patient eyes, the keen mind, the noble face and erect bearing, is made an outlaw by the hatred of the respectable people, is arrested like a common thief or murderer. It is a perfectly natural and a perfectly modern proceeding. Why did they kill this Jesus? They accused him of stirring up the people, of being, in brief, a common agitator. They said he was perverting the nation by teaching new and dangerous doctrines. They said he taught men self-respect, that he told them he and they were children of God. In other words, he had dared to publicly affront the bigotry, the blindness and the greed of the ruling class. And for this it was expedient that he should die. And a great fear moved Jesus' enemies to demand his immediate death: a great fear doubtless prompted by three striking incidents: the tremendous demonstration of the multitude when he arrived in Jerusalem riding on an ass; his terrific denunciation of the upper classes in Jerusalem; and his vehement rage in casting the commercial clique out of the temple. And who were they who were so sore afraid? The same three well-defined groups who have always killed the prophets: those in ecclesiastical authority, the priests; those in governmental authority, the Pilates; and those in economic authority, the moguls of the commercial world. The whole meaning of Jesus' life is thrown into bold relief against the background of the accusations against him and the character of the men who murdered him.

After the death of Jesus little nests of alert communists began to honeycomb the Empire. The death on the cross was a fire which lit a fierce flame of rebellion in the hearts of many. Those who caught the spirit of the new movement gave their property into a common fund, sharing all things equally. The hated sign of the gallows was their symbol of inspiration. They were suspect among the better classes of the Empire and were hounded and persecuted and tortured like criminals by the agents of the government. Paul's experience is typical in this regard. The Christians of the first three centuries were outlaws, in spiritual conflict with a very largely unjust society.

The life and death of Jesus is the most heroic and beautiful thing that has passed before the conciousnes of men. It furnished the dynamic for a tremendous spiritual movement in the early centuries of our era. We must not let the vital spiritual power of this militant youth be buried under the accumulations of theology. The dusty accretions of years have nullified too long his sublime social idealism. Give Jesus back to the people: the fearless, fiery, lovable young rebel who dared the kings and autocrats of old and has been toppling them over ever since. Let the church reclaim the cause and quality of her Master, instead of selling its soul for wealth and for the sake of lying down on good terms with the state. Let the church teach the kingdom of God as a new society in the earth, instead of teaching an obviously false theology. Let the church become a great rallying point for all those who desire the deliverance of humanity, instead of remaining a service station for intellectual weaklings and moral illiterates. Let the church teach protestation against wrong in the spirit of the first great protestant, Jesus, instead of acquiescing in the social evils of the day.

The world now passes through the birthpangs of the coming of a new world of brotherhood of comradeship among all men, where we will know God in our brothers, where war and poverty will be forever abolished, and where the overmastering joy and love and peace of the kingdom will pervade the soul of mankind. What a tragedy if the church should be found in this great struggle on the side of those who are attempting to thwart and frustrate the new birth of the human race!

VINCENT BURNS.

The Study Table

The Immortal Hope

Our friend and comrade, Dr. Strong, has compiled a most interesting and sympathetic symposium* on immortality. It is generally assumed in this age, and with much warrant, that belief in individual survival after death is fading away. This book does not bear out this idea! Here are nearly one hundred men and women chosen at random from various and sundry walks of life, no one knowing "what the others were going to say," and the resulting chorus is one of affirmation. The company includes, to be sure, the agnostic, like Dr. William E. B. Du Bois—also the man who is frankly not interested, like Edward A. Filene—but they are exceptions. The overwhelming majority of these witnesses, who include not merely distinguished clergymen, but business men like George W. Coleman, lawyers like Salmon O. Levinson, philanthropists like Nathan Straus, statesmen like Arthur Capper, authors like Vachel Lindsay and Edwin Markham, scientists like David Starr Jordan, educators like Mary E. Woolley—all agree that man was not born to die. It is impressive testimony.

It is pretty hard for Sir Oliver Lodge to say anything new about his belief in the immortal hope. If his latest book* upon the subject says nothing new, it at least tells why this great scientist still perseveres in his inquiry, and still maintains "assured conviction about results." To Sir Oliver it is a demonstrated truth that the mind is independent of the body, which it uses as an instrument, and can thus exist after the body has perished. That it does so exist, in vivid personal form, he believes has been proved by direct or indirect communication with the dead. New and hitherto unpublished examples of such communication he gives in this volume. Agree or disagree, it is a sobering experience to note a man of Lodge's eminence in the field of modern science, stating this—"I know how weighty the word 'fact' is in science, and I say without hesitation that individual personal continuance (after death) is to me a demonstrated fact."

JOHN HAYNES HOLMES.

*"We Believe in Immortality," edited by Sydney Strong. Published by Coward-McCann. $1.50.

*"Why I Believe in Personal Immortality," by Sir Oliver Lodge. Published by Doubleday, Doran & Co. $2.

"Law or War*"

Perhaps no name has been more closely or honorably associated with the movement for world peace during the last twenty years than that of Lucia Ames Mead. Through the press, lecture platform and conference activities, both in this country and in Europe, she has contributed generously and ably to this, for the most part, unpopular reform.

A recent book* from Mrs. Mead's pen is a timely contribution to the cause for which the author has already spent time and strength so freely.

This book is based upon the conviction that the abolition of war must be speedily accomplished if the present civilization is to endure, and the belief that such abolition is possible within the lifetime of the next generation. In her introductory chapter, which concerns itself with the history of the peace movement, Mrs. Mead points out that war is unlike such other world calamities as floods, tornadoes and earthquakes in that it is not caused by Nature but is wholly brought about through the agency of man, and hence lies entirely within his control. It was not so long ago that dueling and human slavery were believed to be inherent in human nature, with the inescapable conclusion that they must continue while human nature remains unchanged. Yet these practices are now nowhere condoned or permitted in the civilized world. She traces the gradual extension of the boundaries from which war has been excluded, as illustrated by the merging of savage clans into larger and still larger communities, and, better still, by the organization and extension of our own thirteen quarreling colonies into a great peaceful nation foreshadowing a United States of Europe and a federation of the world.

Mrs. Mead writes graphically of the dangers of militarism and preparedness, and pleads for an education of the young which shall inculcate the spirit of international friendship and the patriotism which does not exalt "my country, right or wrong," in short, for "the creation of an international mind." For, with all the mental quickening of our time, it would seem that the intellect, if not the heart of man would presently revolt against the stupid attempts to settle questions of justice by explosions and force of arms.

The *crux* of the book is found in the chapter on "The Use of Armed Force." The basis of peace is outlawry of war. The sequence required is "Arbitration, Security, Disarmament." The primary consideration is "an international agreement on certain standards of international conduct and the education of the world to sacrifice everything to the maintenance of those standards."

It is no reflection upon book or author to suggest that the sentiments and the plans here presented are far less original and startling than they would have appeared to most readers a decade ago, for there is no more hopeful aspect to the international situation than the abundant evidences on every hand of the "international mind" among the rank and file of the common people.

The Appendix contains a useful reference list of the principal peace organizations of America and the text of the Covenant of the League of Nations.

E. H. WALKER.

*Law or War, by Lucia Ames Mead, Garden City, New York, Doubleday, Doran & Company, Inc., 1928.

A Philosophy of History*

The three highly theoretical essays which make up this volume are reprinted from "The Degradation of Democratic Dogma," published in 1919. They develop the thesis that history should be assimilated with the physical sciences and Mr. Adams proceeds to set forth a philosophy of history based on such a tentative correlation. It is a fascinating theory, for the support of which Mr. Adams draws many speculations from the philosophy of science. His argument begins with a pessimistic observation, viz., that the law of the degradation of energy is plainly visible in the history of man and the earth. To offset this, he advances the hypothesis that thought is a phase of energy higher than any force of nature we know; that if thought in the prodigiously rapid vibration of its latest phase should continue to develop as the universal solvent of the energy in matter, man would be able to reverse the process of degradation of energy by setting free the energy within the atom. He might even attempt the control of cosmic forces on a cosmic scale, the consequences of which control might be as surprising as the change of water to vapor, of the worm to a butterfly. The historians of the future, therefore, should be trained in the physical laboratory, and history should be interpreted with an eye to the laws of physics, chemistry and biology.

This book is but one of several recent philosophies of history, most of them in German and French, which contain speculations exceedingly significant for religious thought.

C. H. L.

The Negro†

The critics are agreed that this book of Nella Larsen's (we in New York know her as Mrs. Imes, librarian) is free from propaganda. "It is a human not a sociological tragedy," we read on the jacket. And this is to some extent true. Nevertheless, few books dealing with the Negro have such a keen insight into the race problem. Has anyone better expressed the Negro's revolt against the race consciousness that hedges him in than this: "Even the two rough days found her on deck (Helga, the heroine, is on her way to her white relatives in Denmark) reveling like a released bird in her returned feeling of happiness and freedom, that blessed sense of belonging to herself alone and not to a race." And yet, the theme of the book is, that something within her makes her incapable of keeping that freedom.

Helga Crane is a mulatto whose early years were spent among whites more than among colored. The story opens when as a teacher in a Negro school she finds herself in revolt against the whole atmosphere of the place, "its shame, lies, hypocrisy, cruelty, servility and snobbishness." She has gone there impelled by a desire for service. A year and a half has dulled this feeling and her love of beauty, her independence, has made her hate her environment. She lies in bed, thinking over it all, determined to leave it that very day. Which she does. For one of the notable things about Helga is her way of picking up and leaving a situation when it becomes hateful to her.

The author, we understand, is a Dane herself, and

*"The Tendency of History," by Henry Adams, Macmillan Co., 1928, 8 vo., 175 pp., $1.50.

†"Quicksand," by Nella Larsen. Published by Alfred A. Knopf, Inc. $2.50.

her picture of Helga in Copenhagen has added interest when we realize the likelihood of its veracity. Helga there learns to accentuate her race, to bring out the darkness of her skin, the brilliancy of her eyes. Her social success depends upon the emphasis she puts upon her African descent. And she attains social success, the chance for a brilliant marriage, but something keeps her from tying up with these alien people, and she returns to her native land.

Nella Larsen may have published much or little; this is the first volume of hers that I have been fortunate enough to see, but she has a finished style, beautiful in its choice of words and its sureness of imagery. She has not been attracted by the jerkiness of the modern school. Her secondary figures are a little indistinct, but Helga is clear, unforgettable. As she sits on the bedside idly dangling a mule across her bare toes, telling the astonished friend who comes in to see if she is ill, "I am not going to be late to my class, I'm not going there at all," we like her and applaud her reckless courage. We want greatly to learn what she will do next. She is a real person, one who will be long remembered by those who are interested in the literature of the colored race; and, we hope, by many others who are interested in literature with whatever race it may deal.

MARY WHITE OVINGTON.

Correspondence

Union for Good Will

Editor of UNITY:

Dr. Sydney Strong and I are ready to carry on as an informal committee in furthering the Union for Good Will outlined below. We feel that there are far-reaching possibilities in such a move. Yet we are unwilling to weight it down with executive machinery. If you will find space in your news columns for the enclosed announcement, in substance if not in this form, we will do our part at our end of the line.

There are already known to be several isolated demonstrations of method, by way of practically applying good will in strained group and community relationships. We believe that if these experimenters can be drawn together through an unhampering fellowship, all will profit. The "warless world" will be brought nearer, and made more secure.

We shall consistently avoid allowing the movement to exploit personalities or particular dogmas. The principle of good will is enough for the purpose, each individual and group being permitted to interpret and apply it as their own intelligence and the circumstances at the given time and place shall determine. We therefore wish to emphasize in all general announcements that avoidance of rigid formulas and display of names which characterizes the simple announcement herewith.

Dr. Strong, as you will recall, was for years a leader in irenic enterprises in the communities around the Puget Sound, and approaches the present situation in a spirit and with methods which have been seasoned by much testing experience.

J. E. MCAFEE.

UNION FOR GOOD WILL

"The abolition of war is the primary concern of modern society."

War as an institution will not be abolished until irrational belligerent manners and the bellicose spirit are banished from social relations.

The evil is generated in individuals and groups before it outcrops in international relations.

The Union for Good Will aims at a warless community as the guarantee of a warless world.

The Union is not an "organization." It is mainly a spirit and a card-catalogue—conclusively the former and only imperfectly the latter.

If you wish to see good will universally employed in dealing with differences between human groups, you are invited to consider yourself a "member."

If you wish to keep in touch with others of like mind, you are invited to enroll your name and address in the "card-catalogue" at 12 Park Avenue, New York City.

If and when the "members" thus enrolled shall number 500, a monthly bulletin at $1 per year will be inaugurated, to serve as a medium of fellowship and to explain methods which have been found successful in applying good will to present-day social relations. New and promising methods are already known to be developing.

Address UNION FOR GOOD WILL, 12 Park Avenue, New York City.

Respectfully Commended to President Hoover

Editor of UNITY:

Regarding your editorial in the issue of 13th inst. beginning "Herbert Hoover has been president just two months," etc.

You mention the high lights in the speech before the press club of New York, and how our great leader is going after lawlessness and his appeal for morality. That was indeed a great speech, but the same old axiom can be applied that "paper never refused ink and the atmosphere will always receive sounds."

In that speech the call for a just and righteous judiciary was the key-note, in my opinion, for there seems to be the one place where a great deal of our disregard and disrespect for law could be nipped in the bud. This fine flowery outburst of our President had hardly ceased to reverberate at the time of his appointment to a federal judgeship of an ex-senator who used all of his influence to hinder and thwart the expose of the Tea Pot Dome Oil scandal, and as soon as his state found him unworthy to represent them longer in the Senate, he accepted a lucrative position as lobbyist for the Power Trust when they carried on their successful campaign with his knowledge and lobbying activities to prevent the Senate investigation of their infamous prostitution of the schools and colleges of our land, to their further plundering of the people of the United States.

I believe that every bootlegger, bank robber, yeggman, etc., either consciously or unconsciously, has been influenced by the master crime of the past decade, namely; the looting and attempted looting of our government by the "Ohio gang" and the apparent acquiescence on the part of the whole administration. I repeat that in my opinion a large part of the lawlessness has been done by men who in a small individual way were imitating the arch criminals who carried on in a wholesale way.

Is there any more flagrant, premeditated disregard of the Constitution of the United States going on just now, than that of keeping "the greatest Secretary of the Treasury since Hamilton" where he is in direct violation of the Constitution?

The bootleggers violate the Eighteenth Amendment. Our President sees fit to violate that clause which says "The Secretary of the Treasury must not be interested either directly or indirectly, in carrying on the business of trade or of commerce."

ISAAC F. BAKER.

El Monte, California.

From a German Girl

[We are printing the following letter, first because it presents so interesting and cheerful a view of the youth movement in Germany; and, secondly, because of the specific request of the writer for an American correspondent. We hope that some boy or girl may see this and respond.—Editor.]

In respect to my school I might mention that I hope to graduate from college in two and a half years. I am a member of the "Comrades" German Jewish Hiking Club. This is a modern youth movement, and I am rather closely connected with these young people. Our final goal is to create a new being, a man who moulds his life consciously and does not accept traditions superficially, a man, who equalizes the driving forces within harmoniously and who enlivens every-

The Field

"The world is my country, to do good is my Religion."

MANIFESTO ON DISARMAMENT

Issued by the Disarmament Manifesto Committee, Formed as the Result of a Conference Called by the Peace Committee of the Society of Friends, Friends House, Euston Road, London, N.W.1, and Attended by Representatives of Over 20 Different Societies

Ten years have passed since the conclusion of the great war and the disarmament of Germany. That disarmament, so the allied powers solemnly assured Germany, was to be the prelude of their own. Yet they remain armed as though nothing had changed in the situation; the attempt to secure a general disarmament by the League of Nations, so far, has failed; and everything points to a resumption of that competition in armaments which, as is now generally agreed, is a principal cause of war.

On the other hand, by the Pact of Paris the powers have solemnly agreed "that the settlement or solution of all disputes or conflicts, of whatever nature, or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." If this pact is intended to be observed there can be no further use for armaments, except for the purpose of police; so that a willingness to disarm will be the acid test of the sincerity of the signatory powers. This view appears to be accepted by Mr. Hoover, who has said that the pact should pave the way for the limitation of armaments, "the offer of which," he added, "we sincerely extend to the world." It remains, however, to complete the pact by agreements for the peaceable settlement of disputes.

In view of this situation we urge upon our political leaders the crying necessity for decisive measures of disarmament. To secure these a British government could and should take the lead, first by actively urging a large measure of disarmament, by land, on sea, and in the air, to be effected in a near future; secondly by offering to enter into agreements, with any state or states, to settle finally, by peaceable means, all disputes without exception. As an earnest of our good faith there should be an immediate reduction of our armaments at home.

Further, and in particular, the British government should strike at the root of the naval competition threatening with the United States by accepting the freedom of the seas, except in the case of a power recognized both by them and by the League as an aggressor.

We believe that governments today have before them opportunities never offered before of freeing mankind, in the present and the future, from the material and spiritual evils of war. But these opportunities are fleeting and the future progress of civilization depends on their being taken without delay.

Signed on behalf of the Disarmament Manifesto Committee:—

Aberdeen and Temar (Marquess).
Cecil (The Rt. Hon. Viscount Cecil of Chelwood).
Balfour of Burleigh.
Tavistock (Marquess).
E. W. Birmingham (Bishop of Birmingham).
Henry Bentinck (Lord Henry Cavendish Bentinck).
J. D. Allen (Rear-Admiral).
Charles E. Raven (Canon of Liverpool).
George N. Barnes.
Sidney M. Berry.
S. Margery Fry (Principal of Somerville College, Oxford).
Philip Gibbs.
Wilfrid Gibson.
A. Herbert Gray.
Edward J. Higgins (General, Salvation Army).
J. Scott Lidgett (Hon. Secretary, National Free Church Council).
Gilbert Murray.
Thos. Nightingale (General Secretary, National Free Church Council).
Margot Oxford (Lady Oxford and Asquith).
Thomas Phillips (Principal, South Wales College).
W. B. Selbie (Principal of Mansfield College).
G. Bernard Shaw.
Wickham Steed.
R. H. Tawney.
Sybil Thorndike.
Arnold J. Toynbee.
H. G. Wells.
W. Woolwich (Bishop of Woolwich).

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thing that comes in contact with him. A man like that serves humanity (his enlivening includes Judaism which we intend to reconquer, so to speak). The means to this end is our life in the community, which is to lay hold of the man entirely, our hiking on Sundays, the education of the children, etc., etc.

I do not know whether you have been able by now to form a mental picture of our organization. The culminating point is always the yearly meeting for all the different groups from all over the world in a solemn celebration of the organization around a fire in the open. It is hard to say much about this. Such things must be lived (but do not think, that it is a sentimental affair!)

This group life is one part of my activities. The other part that takes up a large part of my time is the World Youth Alliance to be organized within a few years. Do you know of this? Anyhow, I will tell you something about it, even though the whole idea originated in America.

Youth is convinced, that hate between nations is only a result of ignorance. The different nations would attain much more if they would work together and not fight all the time. For this reason youth at least is determined to unite if possible and if necessary to work without the help of the grown-ups, and to create a World Youth Alliance for peace. The preparatory work is going on for several years. This year in August the World Alliance was supposed to be founded. The "Congress of the Youth of the World" was meeting in Eerde in Holland, but the organization could not be formed as yet. It should not be done hastily. Because representatives of every country were not present, so the name "World Youth Alliance" would be unjustified.

What I think was the greatest achievement at the congress was perhaps thinking along the same lines as others and understanding each other thoroughly. One evening—arranged by negroes—was especially wonderful and valuable. Mahatma Gandhi sent a telegram: "Successful conference! Whether the world shall have truth and peace or war will depend upon the youth!" On the whole the Indian ideas, the doctrine of Gandhi, made a great impression upon the members of the congress. Everything was certainly very nice.

Work is going on now, especially through correspondence. Today for instance I wrote to a Chinese girl. In addition a World Youth News and Correspondence service has been established. Moreover a map of the world will be published with the cultures of all countries inserted in broad lines in order to familiarize them with each other. I think this is a very good idea, because what else is the word "black continent" but an imperialistic pretext? What can the so-called "League of Nations" do, if at the conferences only representatives of the ruling powers are present but never those of the original inhabitants? How shall the complaints of the suppressed reach the leaders? Why for example should the culture of the negroes be called inferior to the European culture?

I hope that the world alliance will reach its goal some day and that it will be able to spread the gospel of peace soon enough. We all, every one of us, have to share this task to spread the idea of peace that its basis might grow bigger than it is now.

I will have to finish now and I might ask you for just one favor: would you be so kind as to find out something about the World Youth Alliance in U. S. A.? If you find anything in the papers, would you send it to me? You know how anxious I am to have something about foreign countries. I would appreciate it very highly if you would write me soon.

If you should happen to know a girl or a boy who is interested in similar ideas, would you please give her or him my address? They should write me soon, in English or German, and I'll answer by return mail. My best thanks.

LOLO BERNHARDT.

6 Neue Koenig Str., Potsdam near Berlin, Germany.

From an Open-Minded Friend

Editor of UNITY:

I am reading UNITY with as much interest as formerly I have during the past years; and, while I still find my mind at variance with much that I read, I am still more and more convinced that the little weekly paper is a means to great ends for the uplift and advancement of humanity wherever its pages are read.

With ever continued best wishes,

SPENCER M. DEGOLIER.

Bradford, Pa.

The Manifesto has been submitted to the Rt. Hon. Stanley Baldwin, the Rt. Hon. J. Ramsay MacDonald, and the Rt. Hon. David Lloyd George. The replies received are given below:

From Mr. Baldwin

"The Prime Minister has had before him your letter and the enclosed Manifesto on Disarmament, and he wishes me to convey to you the following reply:—

"(1) His Majesty's Government took a decisive step at the present session of the Preparatory Commission on Disarmament by intimating that in order to facilitate progress as regards land armaments the British Government would not press their own views against the settled opinions of the military powers and felt confident that they would be able to accept any scheme of reduction agreed upon by the continental powers. The suggestion that Great Britain should make definite proposals to other countries for a large measure of disarmament is one that they have already carried out as regards navies. In the cases of land forces His Majesty's Government believes that better progress will be made if the initiative is taken by military powers.

"You will no doubt have observed that in both these respects the attitude of His Majesty's Government corresponds closely with that adopted by the Government of the United States.

"As regards the suggestion that as an earnest of our good faith there should be an immediate reduction of our armaments at home, I am to point out that His Majesty's Government has already achieved the most striking reductions in the armed forces and that their record in this particular stands comparison with that of any other foreign power. Thus the Navy has been reduced by 46,200 men in comparison with 1914. Warships have been reduced in number from 700 to 400, and in tonnage from over 2½ million tons to under 1½ million tons.

"This compares favorably with countries such as the United States of America, Japan and Italy, all of whom have increased their strength as compared with 1914.

"The total strength of the Army, including regulars, reserves, and territorials, has been reduced by a quarter of a million men, being now 470,000 men, in comparison with 723,000 in 1914.

"There was no separate Air Force before the War, so that comparison is not possible, but taking the total strength of defence forces (Navy, Army, and Air Force, including reserves) the strength today is 269,000 less than in 1914.

"Since 1925 Great Britain has reduced the cost of effective services of the Army by £4 millions, while other countries, such as the United States of America, Italy, Germany, France, and Russia, have increased them by sums varying from £5 millions to £40 millions.

"Compared with the total estimated expenditure on defence services in 1924/5 under the Socialist Government, the present Government is spending £7½ millions a year less.

"No nation has so good a record, or has given more practical proof of its desire to promote world peace by reducing armaments. Great Britain may truthfully be said to have taken the lead in setting an example to the rest of the world.

"As regards the proposal that agreements should be made with other states to settle all disputes by peaceful means, I am to point out that in the Kellogg pact we have undertaken this obligation versus the world already. Whether or not it is desirable to assume the same obligation in different terms in different treaties must depend on the terms of the proposed treaties.

"(2) Having as recently as on March 2nd ratified the Multilateral Treaty for the Renunciation of War as proposed by the United States, His Majesty's Government are unconvinced of the urgency of instituting negotiations having as their object the preparation of rules which could only be applied in time of war."

From Mr. Ramsay MacDonald

"Mr. MacDonald has asked me to say in reply to yours of the 2nd, that he has very frequently spoken and written on the points mentioned in your letter, and within the last week or two he has repeatedly dealt with them.

"Of course, the Pact of Paris ought to have been utilized at once as a reason for a satisfactory Disarmament Agreement. With regard to the Freedom of the Seas, he says this has entered a totally new phase as a result of the signing of that pact and the development of naval power. Mr. MacDonald believes that a complete agreement between the United States and Great Britain is now possible and should be reached at once."

From Mr. Lloyd George

"I am desired by Mr. Lloyd George to thank you for your letter to him of the 2nd inst. asking for his comments on the Manifesto on Disarmament issued by your Committee.

"I am to say that Mr. Lloyd George very strongly supports the principle of not only limitation but a definite reduction in armaments, and has advocated this publicly on a number of recent occasions. He also is earnestly desirous of developing the most friendly relations possible with the United States of America, and coming to a friendly understanding with them on all maritime questions which at present occasion differences of opinion. The phrase about the Freedom of the Seas is too vague, however, in its implications for a statement about it to be made without careful definition of what is intended."

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